

was " an ancient professor of the gospel,
a man of
eminent parts, wealthy and having but one
child, having
come over for conscience' sake and for the
advancement
of the gospel." The scandal was terrible.
Profiteers
were unpopular—" the cry of the country
was great
against oppression "—and the grave
elders reflected
that a reputation for greed would injure
the infant
community, lying as it did " under the
curious obser-
vation of all Churches and civil States in
the world."
In spite of all, the magistrates were
disposed to be
lenient. There was no positive law in
force limiting
profits ; it was not easy to determine what
profits were
fair ; the sin of charging what the market
could stand
was not peculiar to Mr. Keane; and, after
all, the law
of God required no more than double
restitution. So
they treated him mercifully, and fined him
only £200.
Here, if he had been wise, Mn Keane would
have let
the matter drop. But, like some others
in a similar
position, he damned himself irretrievably by
his excuses.
Summoned before the church of Boston, he
first of all
" did with tears acknowledge and bewail
his covetous
and corrupt heart/' and then was
rash enough to
venture on an explanation, in which he
argued that the
tradesman must live, and how could he live,
if he might

not make up for a loss on one article by additional profit on another ? Here was a text on which no faithful pastor could refrain from enlarging. The minister of Boston pounced on the opportunity, and took occasion " in his public exercise the next lecture day to lay open the error of such false principles, and to give some rules of direction in the case. Some false principles were these :—

" i. That a man might sell as dear as he can, and buy as cheap as he can. , ,

^{es} 2. If a man lose by casualty of sea, etc., in some of his commodities, he may raise the price of the rest.

"3. That he may sell as he bought, though he paid too dear, and though the commodity be fallen, etc*